

The PRESBYTERIAN OF THE SOUTH COMBINING THE SOUTHWESTERN PRESBYTERIAN THE CENTRAL PRESBYTERIAN THE SOUTHERN PRESBYTERIAN

VOL. I.

ATLANTA, GA., SEPTEMBER 29, 1909.

NO. 39

—This Week—

	Page.
"By Their Fruits"	2
A Sinner In Sorrow	2
Titus Was Not Circumcised	3
New Orleans and the Storm.....	5
The Action of Chesapeake Presbytery.....	6
The New Proof Texts and the American Revised Version	6
Buried in Baptism	7
"Will It Ever Be A Church?"	16
Presbyterial Meetings	22-23

Editorial Notes

It is sometimes necessary "to stir the pure mind by way of remembrance"; people are so prone to forget. Our subscribers will understand, therefore, if they receive a gentle reminder. Our intention is good.

The paper man, the printer, the postman, not to speak of the grocer and a host of others, cry for cash. It is difficult to make bricks without straw.

A general and hearty response from all our friends will lighten our burden.

Let us take this occasion to say: The Presbyterian of the South is deeply grateful for the loyal support and the countless messages of appreciation and encouragement it has received from all parts of our Southland. We thank God and take courage.

Our good neighbor, The Christian Index, has the following:

"The Western Recorder is quite right in the following criticism: 'The Presbyterian of the South is one of the ablest and best informed of our exchanges. Hence it is a mystery that it does not know the Baptists have the congregational form of church government. It talks editorially of the "Baptist Church" when it means all the churches. There is no such thing as 'The Baptist Church.'"

It is not in ignorance, brother, nor in perversity of spirit; for we once heard the distinguished Dr. J. L. M. Curry make the same point in one of our church courts; but rather an easy and pleasant way to represent, as others are represented, one of the greatest and most useful of the divisions of our Lord's army.

A few lingering shots are still taken at ex-President Eliot's Christless, creedless, crossless, revamped Unitarian "new religion." All intelligent students of religious history know it to be as old as Unitarianism itself, and as feeble and unproductive.

Profanity on the part of any one is disgusting, rude and immoral. When it is indulged in by great officials of the country, by a member of the Senate of the United States, by a judge of an Appellate Court in one of our States, it is also a shame and disgrace.

A news note from a Northern city tells us that Sunday before last the North Pole and the death of E. H. Harriman furnished the theme for discourses in many of the churches. Who can doubt the great good that was done to the hungry souls of men? Such spiritual food as this is just what man craves! Need any one wonder, if such be the pabulum that it offers, that the pulpit is waning in power?

A practical feature of the fact of regeneration by the Holy Spirit is that it lifts man's life to the very highest conceivable plane. No life ever rises higher than the source from which it derives either its inherent vigor and power or its inspiration. In the thought that the new life comes from the very Spirit of God there is the loftiest possible conception. Its inspiration is enough to arouse and warrant the most exalted aspirations.

If you ask what we think about it we say, "We think both men reached the pole and that Mr. Cook is behaving himself more like a real hero than is Mr. Peary." There is honor enough for both. Undoubtedly Mr. Peary is an intrepid explorer and has accomplished a marvelous feat whatever may be its practical value. The north pole was made for some good purpose, maybe many good purposes, and who knows but that our brave American explorers may have unlocked the door to treasuries of knowledge that may be of great interest and possible utility to future generations. We know but little of electricity and magnetism. The vicinity of the pole seems to be a central storehouse for these strange substances and perhaps there they may reveal their mysteries and new contributions be made to our knowledge of creative design and the beneficent providence of him of whom it is said, "All things were made by him, and without him was not anything made that was made."